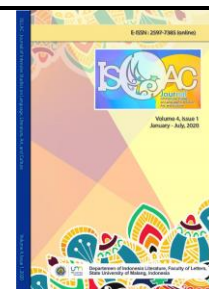


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DOCUMENTATION OF SANTRI'S ORAL CULTURAL OBJECTS IN PASURUAN CITY AS A PHILOLOGY LECTURE PROJECT

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ABSTRACT

Pasuruan City has a lot of local wisdom in the form of folklore. This is evidenced by the results of the project for documenting various folklore, which is briefly presented in this article. Various types of folklore were collected by the author, together with the research team and folklore documentation of the elements of the Indonesian Language Study Program student STKIP PGRI Pasuruan, consisting of 170 folklore. The collected folklores are verbal and half oral. The documented folklor are then classified in 10 different themes including: 1) Legend of Islamic Figures, 2) Legend of Village Origins, 3) Mystery Stories in Pesantren Life, 4) Myths related to Animals, 5) Material-related Myths as Intermediaries of Prayer, 6) Myths related to Objects in Funeral Rituals, 7) Praise Poems Chanted by the Santri Community, 8) Practices in Ritual Recitation, and 9) Habitual Practices in Santri Life in Islamic Boarding Schools. These forms of folklore at the same time show the form of traditional orality in the lives of Muslim communities in Pasuruan City. The folklore research that develops in a community has several benefits such as: (1) preserving the culture of community orality, (2) increasing public awareness of the preservation of the culture of orality, (3) raising the descriptive framework of oral culture and culture in general which is owned by a community, (4) revitalizing the cultural functions of orality that have been developed in a society, (5) providing research material for academics in language and culture, and (6) iconic support for the city branding of Pasuruan City.

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INTRODUCTION

Researchers have found several forms of oral literature that are not widely known by the public, in previous research. However, because previous studies only focused on ulama legends and the compilation of children's pictorial stories, various other types of Santri's typical oral culture had not been explored further (Rokhmawan & Firmansyah, 2017b; Rokhmawan & Fitriyah, 2019). Therefore, this research will conduct in-depth research on various forms of oral culture that are specific to the Santri community group in Pasuruan.

If we explore the social function aspects of oral literature in society, the form, themes, and functions of oral literature will be unique in accordance with the characteristics of the community that tells the folklore. For example in societies with Santri cultural backgrounds, oral literature in this community environment mostly takes the form of religious-themed narratives and stories about sacred figures in religion. The function of folklore is very unique, the Santri community or people who live around pesantren develop oral literature as a tool to preach or spread religious teachings and community norms that generally apply in pesantren societies. Communities form collective agreements on their belief in these forms of oral cultural outcomes. Violation of trust is even considered to cause bad things so that people feel the need to preserve it by telling these stories from time to time across generations. In addition, the community believes that each story leaves many tips, mandates, and moral teachings and local wisdom for the speakers. This is manifested in the contents of a legend or myth about the existence of a Kijaji (a figure considered sacred and faithful in the Muslim community) in the oral beliefs of the Santri community.

Folklore in the life of the Santri community in Pasuruan City contains a lot of the life of the Ulama or Kijaji (the main leader / imam in an Islamic religious community) and public trust in the existence of Ulama tau Kijaji as role models in religion. Through the legend of a Kijaji (or Ulama), the image of Kijaji's power as a sacred and faithful person is classified in the highest position of stratification of the Santri community. In social reality, power is always in the ambiguity between *fascinosum* (enchanting) and *tremendum* (frightening) (Rokhmawan & Firmansyah, 2019, 2015; Romas, 2003). In the context of the local area of Pasuruan City, researchers found several forms of oral literature such as the Kijaji biography and a number of legendary stories and other fairy tales that are not widely known by people outside this area. These local oral stories are lived and preserved orally in the community, told on various occasions such as religious events, haul (memorial day of death) of Ulama, activities to learn religious knowledge, or in the daily life of the local community.

The folklore research that develops in a community has several benefits such as: (1) preserving the culture of community orality, (2) increasing public awareness of the preservation of the culture of orality, (3) raising the descriptive framework of oral culture and culture in general which is owned by a community, (4) revitalizing the cultural functions of orality that have been developed in a society, (5) providing research material for academics in language and culture, and (6) iconic support for the city branding of Pasuruan City. These six functions have been proven either through previous research conducted by the author of this article, or stated from various other sources.

The term folklore in the study of orality was first conveyed by William John Thoms (1846), he was an expert on ancient material and ancient English anthropology. William R. Bascom, divides folktales or oral narrative prose into three broad groups,

namely: 1) myth, 2) legend, and 3) folktale (W. Bascom, 1965; Dananjaja, 2002). In terminology, folklore means traditional culture (lore) which is shown / spoken by people (folk). In this way, folklore can be interpreted as a traditional oral culture spoken by the community at a particular place (W. R. Bascom, 1953; Emrich, 1946; Thoms, 1846).

Preservation of oral culture in Pasuruan City is needed because oral-local culture has been developing verbally and almost faded from the culture of the Santri community in Pasuruan City. Documentation is intended so that forms of orality have resistance from extinction (Rokhmawan & Firmansyah, 2015). Interpretation of folklore forms is symbiotic in mutualism, beneficial to both interpretation (literature) and folklore preservation. Both of them will be able to cooperate in terms of developing science related to the interpretation of literary and language studies, as well as raising the representation of orality (folklore) which was originally limited in orality to be more concrete, more lively (Speer, 2009).

Preservation efforts also need to be introduced to the community's interests. One of them is through education in schools, as has been done in research at SDN Kebonsari, Pasuruan City. In this school the preservation of folklore in the form of prose legend is carried out by socializing the culture of reading and telling stories (Rokhmawan & Firmansyah, 2016, 2017b, 2018). Many ways can be done to preserve folklore by bringing folklor closer to life in school. One of the activities carried out by the author in the development of previous research is to develop a school program titled Oral Cultured Schools. In this program, folklore is presented as a mandatory literacy material that must be known by all school members, even students must be able to read folklore in the form of oral tales (Rokhmawan & Firmansyah, 2017b, 2018). In America, the school presents various forms of fairy tales and legendary figures in traditional history as a medium of learning to write. This is also beneficial for education with their multicultural character. Folklore is considered capable of presenting cross-cultural knowledge and making multicultural emancipation (Hamer, 2000; Simons & Radin, 1990)

The descriptive framework of Santri's culture needs to be brought to the surface. The aim is to make a description of the santri culture as a means of widely introducing the culture of this society. Clear and comprehensive information about cultural portrayals is needed to maintain cultural resistance from friction with other cultures due to globalization, to guard against setbacks and extinction. Globalization becomes a door to step in and interact with the outside world. The entry of globalization information is not merely a positive impact but there is also a negative impact. Globalization is able to shift the existing traditional values and culture, especially if the culture is minor and lacks a description of information. Globalization raises various problems in the field of culture, for example: loss of native culture of an area or a country, the occurrence of "erosion" of cultural values, a decline in a sense of nationalism and patriotism towards one's own nation, loss of kinship and mutual cooperation in a national community, loss of trust self-sense of the primacy of the nation itself, and a lifestyle that is not in accordance with the customs of his own people (Mubah, 2011; Suneki, 2012). With this it can be concluded that the description of cultural information is very necessary.

Through folklore, people from generation to generation provide the mandate of wisdom implied through the content of the story. It is this mandate that in turn helps build the quality of generation-to-generation understanding of customary norms, local wisdom, and good character of the self and society (Mingazova & Sulteev, 2014;

Rokhmawan & Firmansyah, 2019, 2015, 2017a). Revitalization of the functions of traditional oral culture can be done through collecting oral data and documentation. The social function of oral literature with the content of legendary saints in Muslim life in Indonesia consists of: 1) the function of propaganda, 2) the projection function of ideology / collective delusion, 3) the function of recreation, 4) the function of didactic / education, 5) the function aesthetically, 6) the function of morality ratification of social norms and institutions, 7) the moral function of coercion and supervision of social norms and institutions, and 8) religious function (Rokhmawan & Firmansyah, 2019). The legend of the saints in the Santri oral culture contains didactic content related to normative values in the community. Santri's view of life regarding good and bad values, morals, and sanctions is reflected in the contents of the legend of the goodness of the saints to be passed on as a message to their children, their future generations. Oral culture in the form of a legendary saint's story has become a "carrier of norms" which characterizes the wisdom of the Santri community (Rokhmawan & Firmansyah, 2017a).

Documentation of folklore can help language and cultural researchers to get the opportunity to examine folklore objects which have clarified the existence of research objects and preliminary studies. The object of folklore which is an oral culture is often difficult to find in its concrete form because it is spread artificially in public speech. Once documented, the folklore object will be concrete and easy to trace. In addition, the folklore documentation has also become a basic threat to the assumption that similar forms are still largely hidden in people's lives, and need to be explored more. For academics in the field of oral literature / folklore, folklore documentation that develops within the Santri community in Pasuruan City can contribute to open the breadth of literary research and comprehensive recording of corpus of oral cultural data in a particular community, in this case the Santri community in Pasuruan City.

The results of folklore documentation are able to support the iconic goals of city branding in the promotion of a city's image. Folklore has two powers over the existence of cultural and historical elements in it. The concept of city branding by relying on folklore can be said as an image through a form of cultural and historical branding. In various studies on city branding, one of the efforts made to achieve the best branding is to explore the hidden wealth in cultural forms and the historical background of the city community. Cultural and historical exploitation can be done to find a clear framework related to the social characteristics of a society. Who are they? Where are they from? How do they live? How do they develop technology for living? How do they interact in the context of society? How do they solve social and natural problems? All these questions will be obtained after exploring culture and history, both of which exist as elements of folklore. In a folklore tradition there are at the same time forms of religious beliefs in society, arrangements, fairy tales, music, and art (Brandt & Charles Pahud, 2010; Green, 1997; Oguztimur & Akturan, 2015; Rausch, 2008; Sevin, 2014). In the end, the folklore documentation of the Santri community in Pasuruan contributed to preserving the characteristics of the Santri community in Pasuruan City, which has long been an icon of city branding. In addition, the City of Pasuruan is currently developing its city branding as part of the Heritage City. Surely the findings of this study will greatly assist the City of Pasuruan in realizing its city branding goals as a Heritage City.

At the same time, in order to realize the various folklore documentation functions above, and support the efforts of the Pasuruan City government in building the branding image of Pusaka City and Santri City, in this study the authors discussed the research proposal entitled: Documentation of Santri's Oral Cultural Objects in Pasuruan City as a Philology Lecture Project. Philology lectures were chosen as a means to carry out this

research because of the suitability of the research objectives with the content of lectures that target students to be able to trace the objects of oral culture.

METHOD

In documenting the folklore of the oral life of the Santri City of Pasuruan, researchers conducted several procedures for the preparation and implementation of the study including: (1) the purpose and content of the defining, (2) the determination of the folklore target to be documented, (3) the determination of the scope of the area and the division of team work, (4) the folklor data mining carried out by the team, and (5) narrating the forms of folklore that have been found and the presentation of documentation in book form.

(1) The purpose and contents of the defining are carried out to understand what the objectives and contents will be written in the documentation of folklore. The purpose of this documentation is to explore the wealth of folklore and folklore in the social life of the Santri community, especially those living in Islamic boarding schools. Then the contents of the documented folklore must be of various types because the aim is to menoka the classification of the various types of folklore that is possible to be documented. (2) Based on the definition of the objectives and contents of the folklore documentation, several forms of folklore that will be documented include full oral folklore and half-oral folklore. In addition, consideration of type also divides on the classification of narrative oral prose: myth, legend, and fairy tale.

(3) Because the purpose of the documentation is orality in the Santri community of Pasuruan City, the coverage of the folklore area is limited to the administrative area of Pasuruan City. The research team was deployed for each task based on the type of folklore that has been determined above and restricted space only in the Pasuruan City area. The distribution of the team specifically into the Islamic Boarding School / Pesantren in the Pasuruan City area. (4) The implementation of folklore data extraction by a team consisting of students from the Indonesian Language Study Program STKIP PGRI Pasuruan is limited for 3 months of data mining, and 1 month for the preparation of folklore documentation narrative texts. (5) In the final stage, narrating the forms of folklore that have been found and presenting documentation in book form.

RESEARCH FINDINGS AND DISCUSSION

Research Findings

After exploring and documenting folklore that represents forms of oral culture of the Pasuruan city community, then obtained 170 folklore narratives which can then be classified in 10 different themes including: 1) Legend of Islamic Figures (5 data), 2) Legend of Village Origins (2 data), 3) Mystery Stories in Pesantren Life (15 data), 4) Myths related to Animals (26 data), 5) Material-related Myths as Intermediaries of Prayer (19 data), 6) Myths related to Objects in Funeral Rituals (19 data), 7) Praise Poems Chanted by the Santri Community (18 data), 8) Practices in Ritual Recitation (3 data), and 9) Habitual Practices in Santri Life in Islamic Boarding Schools (63 data). These forms of folklore are felt to have fulfilled the researchers' desire to explore the forms of folklore in oral and semi-verbal classifications, as well as in the classification of myths, legends and fables.

Discussion

In the section below we will discuss the nine classifications of folklore themes found in the lives of the santri community:

1) Legend of Islamic Figures

From the search results, there are 5 stories of Islamic figures legend including: 1) The Legend of Mbah Lembu, 2) The Legend of Mbah Raket, 3) The Legend of Mbah Ghozali, 4) The Legend of Mbah Banyak Gendero, and 5) The Legend of Mbah Bening. These five legends tell the history of life and events (both natural and unreasonable) that occur in the lives of figures, especially when he struggles to spread Islam in Pasuruan City. This story contains many moral and educational advice delivered through action (in the form of examples) and words (in the form of speech advice). The portrayal of figures is made in the form of a person who is full of blessings, gets revelations from God, has miracles from God, is wise, has a strong opinion in upholding the teachings of Islam, is absolutely respected by Muslims, and has many students or followers. Through the legendary story of an Islamic figure, it can be felt that there is a form of respect and special obedience given by the Muslim community, especially Santri, to the figure of the Islamic figure who they then call Ulama, Kijaji, or Mbah (an old man). Even Society has a philosophy called "*Sami'na Wa Atho'na*" which is a philosophy that means that: "what they say, I obey". This Islamic figure is also described as getting a miracle from God and then in community terms it is called "*dititipi kun fayaakun e gusti Allah*", which means: entrusted in the form of the ability to create or decide on something, or in other words what is said and wanted must be realized. '*Kun fayaakun*' is the ability possessed by God in creating anything in the world in the Islamic faith.

2) Legend of Village Origins

In this study there are 2 villages that can be documented narrative stories of origin : 1) *Legend of Mancilan Village*, and 2) *Legend of Blandongan Village*. The legend of the origin of a village tells about how a village came into existence and developed in the form of a place to live or a community. The legend of this origin is inseparable from the elements of history and public belief about the existence of people who are "*mbabat alas*" ie people who clear the forest cover, and people who "*ngait-i*" or start to live in the village area for the first time in a long time ago. A dense, haunted forest and full of mystical assumptions or forests always start the story of the origin of the village, or the condition of an area that is impossible for humans to inhabit. The story continues with someone or several people entering this uninhabited area. They are said to be able to clear the grove, defeat the terrible creatures that live in restricted areas such as monster animals or jinn, or able to live in areas that were originally impossible to live in. These predecessors, who are then remembered as the ancestors of the village community, are remembered and respected. The formation of the name of the village becomes a color other than "a predecessor", in legend of origin, the name of the village is made from local characteristics that emerge, from human behavior in historical narratives or events that occurred in the past, or from the names of objects that are typical of its existence in the village area.

3) Mystery Stories in Pesantren Life

In this study there are 15 mystery stories in the life of the Santri community in *pesantren* (an Islamic Boarding School) that can be documented as narrative stories or fairytale: 1) Mystery of The Old Well , 2) Mystery of The Tomb Inside Pesantren, 3) Mystery of Unused Bathroom Inside Pesantren, 4) Mystery of the Ghost 'Herlina', 5) Mystery of "*Kesurupan*" (possessed by supernatural creatures), 6) Mystery of "*Tindihe*n" Phenomena (feeling crushed by supernatural beings), 7) Long Hair Ghost Tales, 8)

Ghosts Tales : 'Genderuwo', 9) Ghost Tales : Mbok Tandon, 10) Fairy Tales of Supernatural Games, 11) Mysteries of Mushollah Ponpes, 12) Mysteries of Movable Objects due to Supernatural Beings, 13) Mysteries of Table Sound Dragging, 14) Mysteries of Supernatural Creatures that Push from Behind, and 15) Mysteries of Cabinets. Santri's folklore in the form of the mystery stories in pesantren life told in the form of mystery stories and fairy tales. The life of students who study at Islamic boarding schools or Islamic boarding schools are filled with mystery stories, because they live in an environment that they do not master and literally call "their own home". They live in a school building as well as a large dormitory, inhabited by many people from time to time, and many rooms or spot areas that they may not know the background. So there are various versions of mystery rumors and fairy tales about supernatural creatures who also live in their dormitories and schools. These stories are narrative and descriptive explanations of events beyond reason which they later consider to be an activity or disturbance of supernatural beings. The existence of empty rooms, unused rooms, mysteriously moving objects, unknown graves, old wells, places in the corner of humid and cold areas, and mystical activities are the main settings of this mystery story.

4) Myths related to Animals

Myths related to several types of animals are found in 26 mythological folklore narratives: 1) Lizards, animals that can provide clues about future events to humans. In another version, someone who fell lizard is a sign that the person will be stricken. 2) Geckos, often appear in homes, if the gecko sounds up to seven times it is a sign of the presence of spirits, usually the spirit is the soul of the previous house occupant. 3) Snake, dreaming of seeing a snake is a sign of giving birth to a female sex baby. Whereas if our house arrives a snake is a sign the homeowner has not fulfilled his vow / promise to God. 4) Tiger, someone who dreams of meeting a tiger is a sign that she will be giving birth to a baby boy who later when he grows up will be respected by many people. 5) Crow, if the crow flies circling above the house, it is a sign that someone will or is dying in the house. 6) Margaret Bird / Prendjak Bird, if this type of bird rests at home, it is a sign that the house will have guests. 7) Owl, if the owl rests somewhere, it's a sign that the place is being inhabited by supernatural beings. 8) Ants, if our house or the room in the house there is a swarm of ants, it is a sign that the occupants of the house will come fortune. 9) Chickens, if there are chickens crowing in the evening or at night, that is a sign of a woman who is pregnant out of wedlock. 10) Yuyu / Crab Rice Fields, if our house has the arrival of this animal, it is a sign that the house is being disturbed by a witch. 11) Goat, if there is a goat that runs very fast from the top of the mountain to the lowlands, it is a sign of disaster. 12) Tumo / Head lice, if a woman has lice hair, that is a sign that her brother / sister will have bad luck. 13) Butterflies, if our house has butterflies that come suddenly, it is a sign that the house will have someone arriving. 14) Klaper (small brown butterfly insect), if our house is coming by Klaper, it is a sign that our house is visited by spirits. 15) Wild Cats, when this type of cat quarreling around the house, it is a sign of supernatural things happening to the baby that is sawanen or disturbed by spirits. 16) Black Cat, if there is a body that is jumped by a black cat, it is a sign that the corpse will become a Jerangkong (a dead person who wakes up again and becomes a human-shaped ghost). 17) Keblek (ghost bat), if the house is visited by Keblek, it is a sign that residents of the house will lose rice. Because keblek likes to steal rice. 18) Bats, if a house is visited by bats, it is a sign that one of the occupants of the house will be struck by an accident in the form of disease. 19) Dragonflies, if there are children who like to pee in bed (bedwetting) and suddenly the house is visited by

dragonflies, it is a sign that the child will not pee in bed again. 20) Fireflies, if there are flying fireflies, it is the incarnation of a deceased person's nails. 21) Pigs, if pigs come to a village suddenly, it is a sign that the pigs are imitation/ supranatural/ ghost of pigs or called "Babi Ngepet" (mystical pigs which are incarnations of supernatural creatures, used to steal property and given to humans who are their masters) . 22) Undur-undur (group of insects from the family Myrmeleontidae), it is believed by the public that Undur-undur can be used as medicine to cure people affected by any disease. 23) Dogs, people believe that dogs are one of the animals that angels don't like. Then there should be no dogs in the Muslim community so that angels want to come. 24) Kelaron / laron, if kelaron fly everywhere, it is a sign that it will rain. 25) Termites, it is believed by the community that termites are afraid of the words "*bikiking*", this word was coined by Santri pondok. If the bible is given the word "*bikiking*", it is believed that termites will not eat the book and the book will remain good. 26) Pigeons, it is believed by the community that pigeons are environmental guardians of the Pesantren.

5) Material-related Myths as Intermediaries of Prayer

Myth for material that is believed to be an intermediary in prayer is found in 19 narratives as follows: 1) Water, is an intermediary material for prayer that is able to give baraka if the water is recited verses of the Qur'an and is able to give salvation to someone. After reading the verse, this water is drunk. 2) Brokohan food (food in a pack), is an intermediary material for prayer provided during Tahlil (a series of prayer ceremonies for the deceased). The food in the package is believed to be able to provide the reward of the hereafter for people who die and for those who are still alive will get baraka, by distributing it to people who come to the Tahlil event. 3) Garlic, is believed to drive out supernatural creatures and ward off jinn. Spreading garlic while praying is a way to drive out supernatural creatures that bring badness. 4) Prayer beads, are believed to be used to launch prayers to be quickly accepted by Allah SWT. So it's better in prayer activities someone brings prayer beads. The prayer beads are at the same time a counting tool when Muslims read Shalawat (say the name and greetings to the name of Allah SWT, Rasulullah (the Messenger of Allah), and the Prophet). 5) Siwak (cut of Siwak / Salvadora Sersica tree trunks from the Middle East land), is believed to make the mouth fragrant and fresh, be abused by Rasulullah and certainly get a reward, especially when used before the prayer rituals. 6) Ring (in certain form and type), is believed to have the power to facilitate the receipt of prayers by Allah SWT. You do this by rubbing the ring on the tongue. The ring in question is not arbitrary, but usually a ring obtained from a pious person (Kijaji or religious figure). 7) Terompah (footwear made of wood), people who use the trumpet are believed to get the intercession (help / protection) of the Prophet, kept away from disaster, especially if used to travel to a place of worship. 8) Al-Qur'an, besides being the Muslim holy book, it is also a means to pray. One of them is if someone wants to find a mate / partner good or bad, can read the Qur'an at random then understand the meaning contained in the last verse read. If the last verse contains good meaning, it is a sign that our soul mate is good, and vice versa. 9) Rice, when taking 41 grains of rice, then prayed by the pious (Kijaji or religious figures) will become a means of self-immunity (the body becomes anti-hacked and shot). 10) Nails carved, prayed and placed on the side of the house are used to protect the house from interference from supernatural beings. 11) Keris (a type of knife blade typical of Javanese ethnic communities), is believed by the community to be used as an intermediary tool to prevent rain and to ask for safety. Usually the keris in this case is a kris that is obtained in an unusual way as obtained from the supernatural realm or a kris that has been prayed for through special rituals. 12) Sword, is a safety tool to face the

enemy. Apart from being used as a tool to fight against enemies (in the teachings of religion) can also be interpreted as a form of protection that supports prayer asking for protection from God. Usually the sword in this case is a sword with a typical Middle Eastern design that is usually resembled to the Prophet's sword. 13) Fragrant Oil, can be an intermediary to heal the sick, by applying it while praying and can also be used as an intermediary tool by traders for amulets so that their merchandise is in demand. 14) Honey, Sugar, and Eggs, can be an intermediary object for prayer to heal the sick. Usually after being given prayers, this material will be consumed by people who are sick. Or in some other practices the disease will be put into this material then it must be disposed of in a river, sea, or buried in the ground. 15) Sand, is a material that is usually used as an intermediary tool for traders to make their merchandise attractive to buyers. In some other practices clean sea / beach sand is believed to support prayer in warding off the influence of evil spells. 16) Bracelets, which have been prayed for (by saints) are believed to provide safety, immunity, and be kept away from evil magic. 17) Surban (head covering typical of the Middle East), is believed to get the blessing / sunnah of the Prophet, especially when worn during ritual prayers or worship. 18) Asmak Money, is a term for money that is thrown away with the intention of removing bad luck. The ritual of throwing Asmak money is carried out when there is a Prophet's birthday event which is tossing coins to each other in the middle of the recitation of the prayers in the hope of removing bad luck and bad luck. 19) Salt, to be sown, is believed to be an antidote to jinn or an intermediary tool to expel supernatural beings. Salt is sown while reading prayers....

6) Myths related to Objects in Funeral Rituals

The myth of materials in funeral rites is the belief in various materials used in the funeral procession of Muslim corpses in Pasuruan City. From the documentation results obtained in 19 narratives as follows: 1) The jug, which contains water is believed to be drinking water for buried bodies. 2) Banana and Sugar Cane trees, believed to be a companion for buried bodies. 3) Prayers, which have been used by people who have died (during their lifetime) are given to their families who are still alive to be used for worship. This is believed by the public so that the bodies buried also get the reward of heaven. 4) Fragrant Oil and Mothballs, useful to keep corpses away from small insects and the harmful effects of supernatural creatures. 5) White Cloth Sheets and Tombstones, useful to indicate the existence of the place that there is a tomb. In addition, there is a belief that white sheets and gravestones must be treated properly, must not be stepped on or damaged. Damaged tombstones are also believed to be a sign that the family of the person who is buried does not remember / pray well. 6) Gaharu wood (black-colored wooden branches containing fragrant resin), burned to create a fragrant aroma to welcome angels who come to the newly buried body. 7) *Kijing* / Gravestone (cover on top of the tomb), usually built on top of the tomb to make it shady and can also be a barrier between the tombs with other tombs. The existence of gravestone is also believed to be able to guard the person who is buried. 8) Frangipani tree, which is usually planted in the cemetery area is useful as a shade, is also believed to be able to calm and alleviate the sins of the buried person. 9) Flower strands, are believed to relieve the torment of the buried person. 10) Banana tree trunk, used when bathing the body and is believed to be able to filter the remains of the body. Banana tree trunks are also placed on the head, midsection, legs as a support for the body when it is bathed. The use of banana tree trunks is believed to help the body being bathed to become truly pure from any impurities. 11) Mats, are used to help the procession of the body to be buried and as the base of the body. Besides that, it also serves as a sign of the

philosophy of the lack of use of materials supplied with a corpse in the grave, which is useful in the realm of life in the grave for only acts of worship during life. 12) Wood Cover, placed to give a little space for the body before buried with soil. The existence of this space is believed to prevent unpleasant odors from attaching to the body. In addition, it is believed that the narrow room became the space where the bodies were visited by two angels before living in the "realm of life in the grave". 13) Colored Rice and Coins, believed to be able to drive out the plague or illness suffered by a corpse during his life. Yellow rice and coins are sown while accompanying the body from the house to the funeral, also philosophically shows that the body no longer needs the world. 14) Flowers, which are in the tomb and are not withered are believed to be able to pray for those who are buried. People usually do this by sowing flowers on the tomb during a pilgrimage. 15) Chickens (male and female), which are in the tomb provided as one of the ritual processions to reject the *balak* (something bad in the supernatural understanding) on a young corpse, when men use female chickens, while women use roosters. 16) Round-shaped Land, the burial process serves to hold the body so that it can be faced towards the Qibla. This land also indicates that the corpse does not carry valuable property. 17) *Kaffan* / Shroud (long cloth without stitches in plain white), must be applied to each body to cover the entire body of the body except the face. The shroud also signifies the absence of valuable material carried by the body. 18) Cotton, according to the community the function of cotton in the body is used to bathe the body so that it does not hurt. 19) Soap, turmeric and betel leaves, according to the community, function to scent the body and do it when bathing the body. The use of these materials is also believed to deliver bodies from bad things (in supernatural understanding).

7) Praise Poems Chanted by the Santri Community

Praise poems (or an ode, in different version) are poems sung by Santri in Pasuruan City and are played through speakers above a mosque or small mosque. Poetry contains a variety of advice, mandate, praise for the greatness and oneness of God, gratitude for the blessings of God, and praise for the prophets, apostles, and scholars sent down by God in order to provide good religious teachings to all mankind who are blessed with faith in Allah SWT. In this study there are 18 poems that can be documented including: 1) *Praise Poems: Astaugfirullah Baroya*, sung when entering the time of Maghrib prayer (sunset). Contains prayers that Allah SWT always forgives all sins and mistakes, so that humans are able to carry out the practice or behavior favored by Allah SWT. Then, with this practice they will be elevated to the side of Allah SWT, which is in his heaven. 2) *Praise Poems: Sholawat*, chanted at the time before the Maghrib prayer (sunset). Contains invitations that the Muslimah pray in congregation and aim that Allah SWT always gives mercy and bestows welfare for Muslims. 3) *Praise Poetry: Shalawat Nabi* (The Prophet's blessings), chanted at the time before the Isha prayer aims to explain the identity of the Prophet Muhammad and aim to ask for abundance of mercy and well-being through praise to the Prophet Muhammad. 4) *Praise Poetry: Illahilas*, is sung at the time before Asr prayer. Has the meaning of asking forgiveness from Allah for all the sins that have been done. 5) *Praise Poetry: Yaa Hayyuya Qoyyum*, is sung at the time before the Fajr prayer with the aim of praising and asking forgiveness from Allah SWT. 6) *Praise Poetry: Yaa Saydina Ya Rasulallah*, chanted at the time before the Isha prayer. Meaning the virtue of *tawassul* (getting closer to oneself and the soul) to Rasulullah SAW and so that we get forgiveness from Allah SWT. 7) *Praise Poetry: Allah Humma Rhamnii*, is sung at the time before the Isha prayer when he finishes reciting the Qur'an together. Having meaning about the request for mercy on him with the Qur'an. They requested that the Qur'an be made his imam, light, guidance

and mercy for him. They ask that the Qur'an be used as a guide in their lives. 8) *Praise Poetry: Yaa Nabi Salam Alaika*, sung at the time before the Asr prayer which has the meaning to actively pray for the Prophet Muhammad and his family, and aims to admire the Prophet. 9) *Praise Poems: Sholawat Badar*, chanted at the time before the Asr prayer which means the request of mercy and salvation to Allah SWT. 10) *Praise Poetry: Prayer to both parents*, chanted after the Maghrib prayer. This praise verse is a prayer for both parents, especially those who are gone. 11) *Praise Poetry: Hasbunallah Wanikmal Wakiil*, is sung when entering sunset. This praise can be used as a prayer that Allah SWT can provide help to humans, because in the last days there is no help other than help from Allah SWT. 12) *Praise Poetry: Nariyah*, sung when entering the morning prayer time. This praise verse has the meaning that Allah SWT bestows blessings on the Prophet Muhammad. Besides this poetry also means hope apart from the shackles of the narrowness of life, lost tribulation, needs are always met, etc. 13) *Praise Poetry: Tibbil Qulubi*, chanted when entering the Maghrib prayer (sunset). This poem has the goal that God gives medicine for all diseases. This poem can also calm the mind and soul by remembering the Prophet Muhammad. This praise verse shows the meaning that Allah SWT is the Lord of all the worlds worthy of worship and the Prophet Muhammad is His Messenger. 14) *Praise Poetry: Subhanallah*, sung when entering Fajr prayer. This praise verse has the intention to praise Allah SWT. As well as to remind people to be careful in their actions, because every action will be held accountable before God. 15) *Poetry of Praise: as Sa'adah*, is sung when entering the Dhuhur prayer. This praise poem aims to remember our lord, the Prophet Muhammad, who has shown the way from the dark to the light, and reminds us again that there are 5 kinds of broken heart remedies: reading the Al-Quran by contemplating its meaning, fasting, evening prayer / Tahajjud, dhikr in the middle of the night with a long duration, and gather with pious people. 16) *Praise Poetry: Kereto Jowo*, is sung when entering the Dhuhur prayer. This praise verse aims to remind the human race that life in the world is only temporary and what we do in the world will be accounted for in the hereafter. When people die, they will ride Kereto Jowo, meaning: the hearse. 17) *Praise Poetry: Aqoid zo*, sung when entering the Dhuhur prayer. This praise poem aims to remind about the power and nature of Allah SWT. 18) *Praise Poetry: Asyghil*, sung when entering the Dhuhur prayer. This praise verse aims to invoke God's grace to the Messenger of Allāh SA who can provide salvation from the oppression of the rulers.

8) Practices in Ritual Recitation

Recitation is a ritual or procession of reciting, worshiping, and praying together which is usually done by the Santri community in Pasuruan City. The purpose of the study can vary depending on the interests of the organizer who invites the community to come and pray together. From the results of the documentation, there are 3 forms of study that are typical in the life of Pasuruan City, including: recitation of Haul, recitation of Isra 'Mi'raj, and recitation of Mawlid

Haul recitation is a prayer procession carried out to commemorate someone's death day. The family of a dead person invites the surrounding community and relatives to pray together. They pray for the safety of their deceased families and their fathers, mothers, grandfathers, grandmothers and all their predecessors who have left. In addition, the *Haul* that was held to commemorate the day of the death of a cleric or religious figure contained a narration of the history of the figure, his role model and his goodness during his life, for society and religion. The *Haul* activity is usually ended by giving alms food called brokohan or blessing, which is food that is wrapped as a form of alms for the giver and blessings for the recipient.

Recitation of Isra 'Mi'raj is a prayer procession that is carried out to commemorate the journey of the Prophet Muhammad when he was given orders to pray from Allah SWT. This trip was only done overnight. Isra 'is the journey of the Prophet Muhammad from the Haram in Mecca to the Aqsa Mosque in Jerusalem. Mi'raj is the story of the Prophet's journey from the earth to the seventh heaven and continued to Sidratul Muntaha to receive the five times prayer from Allah SWT to be conveyed to the Muslims.

Recitation of Mawlid is a procession of praying together to commemorate the birthday of the Prophet Muhammad, which was held in the month of his birth (12th Rabi'ul Awal). In this activity told about the figure of the Prophet Muhammad. In addition, the community carried out several activities such as reading *Maulid diba'*, *Tahlil*, to prayers for the forgiveness and protection of Allah SWT. This recitation is usually followed by a food exchange event. The philosophy that people think about it is about feeling each other's blessings and also sharing them with others.

In addition to these three recitations, there are actually many other types of recitation, but due to limited staff and research time, not all types of recitation can be documented.

9) Habitual Practices in Santri Life in Islamic Boarding Schools

In living life in the Islamic boarding school, Santri or students who study religious knowledge do many unique activities based on myths and beliefs. Various practices and rituals are not usual for certain purposes. Of all practices and rituals that can be documented can be classified in 5 forms including: 1) Rituals performed for various specific purposes, 2) Rituals performed by reading verse quotations in a special time because of certain beliefs in the contents of verse quotations from the holy book, 3) Bad habits and then prohibited, 4) Daily habits, and 5) Habits of responding to an event as a sign or premonition. The following 63 forms of practices and rituals that become Santri's habits:

Rituals are carried out for various specific purposes: (1) Rituals bring a handful of land from home, is one of the beliefs that Santri is comfortable living in Islamic boarding schools. (2) Rituals circling the room and reading *Manakib* (autobiography of religious leaders or saints in religion) or other holy letters (from the holy books), performed every day by Santri after the Asr prayer which aims to eliminate the mystical negative influence in the Islamic Boarding School . This behavior is usually followed by sprinkling salt around the Islamic Boarding School area. (3) Rituals pray to *pesarean* (graves, especially the graves of parents, religious teachers, or people who are considered sacred) when going to the exam. This ritual is performed once a year by Santri Aliyah (High School) and third grade Tsanawiyah (middle school) when facing the National Examination / End of School. This ritual aims to get Santri smooth in facing exams and get the blessing of Kijaji (religious figure). 4) The ritual of drinking tap water from the home of Mrs. Nyai (Kijaji / Ulama's wife), performed every day by Santri with the aim of getting barokah, and the knowledge that is learned quickly enters the mind. 5) Ritual reading the prayer of *Tahlil*, *Diba '*, *Ratipan* or other holy letters by circling the Islamic Boarding School area or certain other places. This ritual is performed by Santri with *istiqomah* (routine), every night Monday reading *Diba '*, Friday night reading the book of *Burdah*, Friday night *legi* (one day in the combined Javanese-Hijriyah / Javanese-Islamic calendar) reading *Tasbih* prayer, and on *kliwon* Friday (on Javanese-Islamic calendar) performs *Hajat* prayers. This ritual is believed to strengthen the "mystical fence" for the Islamic Boarding School (protect the Islamic Boarding School mystically from bad supernatural things). 6) The ritual of taking flowers from the tomb of Kiyai Hamid (one

of the ulama figures in the City of Pasuruan), is carried out by Santri by taking flowers and then placed in the holy book that is owned and read every day to get the blessing of Kijaji. 7) Rituals when "*Pungkasan Wednesday*" (the name of the last Wednesday in the month of Safar on the Javanese version of the lunar calendar) are performed by Santri which aims to reject the mystical things that are bad. As for what must be done in this ritual is reading sholawat and writing a verse on a piece of paper (taken from the verses of the Koran, which contain / meaning according to the desires in prayer) and then put in water to drink to get blessing. 8) Reading Asma 'Badar (Asma' is a kind of mantra in the beliefs of the Javanese Islamic community, Asma 'Badar means the most powerful or greatest type of Asma') anywhere in order to keep the jinn from distracting readers. This ritual is performed by the Santri every Monday which aims to burn the evil Jin. 9) Wudlu (or Ablution) water drop rituals when dropped into the mouth can emit a positive aura from within. Wudlu (or Ablution) is an activity carried out by Muslims to clean themselves from unclean / dirty things, water for Wudlu (or Ablution) is clean water. 10) Istighfar / istighosah water rituals are drunk so that they stay young or get blessings. Istighfar / istighosah water is water that is taken when Santri reads istighfar sentences (sentences for forgiveness from Allah SWT in Arabic) or when santri attends istighosah (activities of reading istighfar sentences in bulk). 11) Ritual when going to sleep first do Wudlu (or Ablution), read prayers before going to sleep, and sleep facing right. This is done so that if if you die while sleeping, you can die sahid (die properly and perfectly). 12) Istikharah prayer rituals then open the Qur'an randomly. This is done to get the guidance of Allah SWT. If you read more "kho" letters, it means a good sign, if more "sin" means a bad sign. 13) The ritual of drinking water from the water barrel owned by Romo-Kijaji Hamid (one of the ulama figures in Pasuruan City) so that he can feel at home in the Islamic boarding school. This ritual is carried out by Santri which aims to feel at home in the Islamic boarding school.

Rituals are done by reading verse quotations in a special time because of certain beliefs in the contents of verse quotes from the holy book: 14) Ritual: reading the Qur'anic letter which contains about the prophecy of Solomon to reject evil magic. 15) Ritual: reading Al-Insyiroh's letter three times when he is about to take an exam, is intended to keep the mind calm. 16) Ritual: read the Ar-Rahman letter in the afternoon after the Asr prayer to get a handsome husband. 17) Rituals: read Ratib (words of praise to Allah SWT) to strengthen faith. 18) Ritual: reading the Al-Mulk letter after the Maghrib prayer (sunset) to avoid the torment of the grave. 19) Ritual: read the Al-Waqiah after the Asr prayer to get a smooth fortune. 20) Ritual: recite Wirid after Fajr prayer until 05:30 to cleanse the heart and strengthen faith. 21) Ritual: when on the 1st of Muharram (is the first month of the Islamic calendar, Hijri calendar) by writing verses from the Qur'an that are considered capable of expelling Satanists / jinns and putting them in a glass of water, then put them in a corner room to ward off the disturbance of these spirits.

Bad habits and then prohibited: 22) It is forbidden to borrow goods without the knowledge of their owners. This behavior must be avoided because it can lead to bad luck. 23) It is forbidden to write in red ink on holy books or other books that contain religious teachings, because red ink symbolizes the Jews and can be considered not respecting the sanctity of the book. 24) It is forbidden to move seats while studying in class so that angels easily record their good deeds. In addition, the teacher has no difficulty in recognizing individual Santri who are learning. 25) Must be accustomed so that when studying must sit and not while eating. Learning while eating can make it difficult for the brain to absorb knowledge. 26) When sleeping is forbidden to cover the

eyes with anything, this is done so that his heart is not "closed" and remains "clean". 27) It is forbidden to eat noodles when going to the test so that their knowledge is remembered and not easily forgotten. 28) After taking water Wudlu (or Ablution) may not shake the dripping water, because it will become a demon. The wudlu water is likened to an angel, and when it is shaken it will become a demon. 29) You should not massage or stomp other people's backs when menstruating. Santri has a habit of massaging his friend, usually done by stomping on the back. 30) It is not allowed to use mukenah (special clothes for worshiping for women) when sleeping, because it makes it unable to hear the call to prayer. 31) It is not allowed to get used to bathing at night because it can reduce the age and make the body often sick. 32) It is not allowed to cut the nails at night because it will cause poverty. 33) Not allowed to "kothek'an" at night. Kothek'an is playing banging wood or anything to sound like music / musical instruments at. 34) It is forbidden to memorize scriptures in the afternoon because it will be difficult to remember. Santri are required to memorize the contents of the holy book and it is recommended to learn to memorize in the morning or at night.

Daily habits: 35) The habit of writing the word "bekiking-bekiking" in the book aims to keep the book from being eaten by termites. 36) The habit of praying specifically when in the procession of the Marriage Covenant (the procession of making a marriage vow) because it was a mustajabah moment (a time when prayers were granted) because at this moment it was compared to the time when someone was born in the world holly and without sin. . 37) The habit of drinking or eating leftovers that have been eaten by respected religious leaders such as ustadz (teachers) or Kijaji (religious leaders in Islam) in order to obtain blessings and usefulness of knowledge. 38) The habit of shaking hands and kissing the palms and back of the hands of respected people such as parents, Ustadz (teacher) or Kijaji in order to get blessings. 39) The habit of saying salaam (greeting sentences or excuse speech) to spirits (or supernatural beings) when entering a bathroom at night, so as not to get disturbed by these creatures. 40) Female santri's habit of eating mangoes (often young mangoes) in front of the door of the room or cottage so that soon get a male Santri mate. 41) The habit of writing the word "umar faruq" in the eyelid when reciting (studying religious knowledge) so as not to be sleepy. 42) The habit of raising a big toe when discussing mystical things so that spirits cannot listen to human speech. 43) The habit of taking clothes that have been dried in the sun, then clothing must be flown, so that the devil that clings to the clothes away. 44) Habits during menstruation the first day, which is stepping on the toe of a friend who can get her period too, or so that her friend's menstrual cycle is smooth. 45) The habit after eating fried foods, the remaining oil in the hands must be rubbed into the calf so that one day get patient parents-in-law and a patient mate. 46) Habits when eating, if there is one grain of rice that falls must be eaten because it is considered a form of blessing that should not be wasted. 47) The habit of drinking water collected from the ustadz (religious teacher) bathing water, with the aim of feeling at home living in an Islamic boarding school. 48) The habit of wagging a pillow before going to bed so that the devil that sticks to the pillow away. 49) The habit of performing Qailulah (taking a nap during the day when the sun is at its peak) so that the feeling of fatigue breaks. 50) The habit of arranging and flipping sandals that are worn by Ustadz (religious teachers) or Kijaji (religious leaders) shortly after entering a room or mosque, the purpose is to make them easy to wear when leaving. Besides that, giving convenience to these respected people will give a blessing reward for Santri / students who do it. 51) The habit of eating using your bare hands, also on his head using Songkok (a Muslim head covering in Indonesia). 52) The habit of eating together in a container or plate to bring blessings and pleasure in

eating. 53) The habit of deliberation and sharing of knowledge in spare time in the boarding school environment in order to get a reward when they die, because it is believed that useful knowledge and shared with others will be a charity that does not stop even though dead. 54) The habit of performing the Duha prayer (a type of prayer ritual offered in Islam, performed in the morning before noon) in congregation to wash away sins and make good fortune. 55) The habit of praying in congregation because the reward obtained will fold up to 27 degrees, and keep away from the hypocritical character and easily forgiven his sins. 56) The habit of doing final Tahiyat sitting. The final tahiyat is the sitting pose at the last stage of the Muslim prayer ritual. This pose is believed to nourish the bladder flow because it is pressed gently with the heel; also believed to prevent impotence.

The habit of responding to an event as a sign or premonition: 57) Head that feels itchy for a long time is a sign of useful knowledge or intelligence in the head. 58) When our ears buzz ('ngiiiiing ...') is a sign that our Arsy leaves are touched by a dead person. Every human being in the Islamic faith is represented by Arsy leaves on a tree that grows in the seventh heaven. 59) When your palm feels itchy is a sign of getting fortune or luck. 60) When wearing a hood or wearing a reversed shirt (accidentally) is a sign of getting good fortune or luck. 61) When our eyelashes fall, it's a sign that someone is longing to meet us. 62) When our eyelids are ticking is a sign that someone is spreading rumors about us. 63) When dreaming of being bitten by a snake is a sign that someone intends to propose (making a wife / husband)

CONCLUSIONS AND SUGGESTION

Various types of oral and semi-verbal folklore in the form of legends, fables, and myths are found in the oral culture of the Santri community in Pasuruan City. At least 170 folklore narratives in various forms have been documented and realized in book form. The folklore documentation that has been carried out has succeeded in finding and classifying the types of students of the Santri community in Pasuruan City as follows: 1) Legend of Islamic Figures (5 data), 2) Legend of Village Origins (2 data), 3) Mystery Stories in Pesantren Life (15 data), 4) Myths related to Animals (26 data), 5) Material-related Myths as Intermediaries of Prayer (19 data), 6) Myths related to Objects in Funeral Rituals (19 data), 7) Praise Poems Chanted by the Santri Community (18 data), 8) Practices in Ritual Recitation (3 data), and 9) Habitual Practices in Santri Life in Islamic Boarding Schools (63 data). These forms of folklore at the same time show the form of traditional orality in the lives of Muslim communities in Pasuruan City.

In addition to quantitatively, the existing folklore has a characteristic that is describing culture, beliefs, thoughts, and patterns of life and habits of the Santri people. Another peculiarity arises from the pattern of beliefs and thoughts that are always based on the contents of the Qur'an, Hadith, and advice of parents or respected people such as ustadz (religious teachers) and Kijaji (religious leaders). This happens because the Santri people uphold the faith in God, the holy book, the prophet, the prophet's friend, and religious figures; in the concept of Islam adopted by the Santri this is called behavior based on the motto "Sami'na wa Atho'na" ("we listen and we obey").

The folklore research that develops in a community has several benefits such as: (1) preserving the culture of community orality, (2) increasing public awareness of the preservation of the culture of orality, (3) raising the descriptive framework of oral culture and culture in general which is owned by a community, (4) revitalizing the cultural functions of orality that have been developed in a society, (5) providing

research material for academics in language and culture, and (6) iconic support for the city branding of Pasuruan City.

With this conclusion several suggestions can be made including: 1) The results of the documentation have shown the wealth of the folklore variety of the Santri community in Pasuruan City, so further documentation is needed to explore more data from each type of folklore, 2) A further interpretative study is needed and in-depth on the forms and types of folklore of the Santri community in Pasuruan City, 3) A deeper study is needed related to the functions and techniques of delivering folklore in the life of the Santri community of Pasuruan City, 4) Further development is needed related to the presentation of the results of the folklore documentation in various new forms and easily accessible to the public, 5) Similar research and documentation is needed in other communities to simultaneously document and preserve oral culture, understand the characteristics of the community, and raise the cultural existence of a community to the surface.

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